Hegelians, *e.g.*, G. Biedermann, J. E. Erdmann, Michelet, and Rosenkranz, the abstract becomes a mere string of categories, divisions, and subdivisions, the enumeration of which is as useless as it is tedious. That a more useful method could have been adopted is occasionally evidenced by the author himself. His statement of the points of difference between Schopenhauer and Frauenstädt gives just what is of service.

The work is divided into three main sections. An introduction, too brief and conventional to be of much use, and a concluding survey, which is little more than a reiteration of names, may be disregarded. The first main section, extending to rather more than half the book, deals chiefly with the schools or followers of the masters of the previous period, though it also has chapters dealing with Schopenhauer and Trendelenburg. Within each school or lesser group the names follow each other, as a rule, in alphabetical order. The arrangement of the second and third main sections is more open to question. The second, entitled "Reaktionserscheinungen," contains chapters dealing with Materialism, Positivism, and "Der Aufschwung der Naturwissenschaften"; the third, entitled "Neue Versuche," chapters dealing with "Der Neukantianismus" and "Versuche zu neuer Systembildung". The question of classification is naturally difficult and disputable, but certain of the author's decisions seem rather arbitrary. The chapter on "Versuche zu neuer Systembildung" is by no means exclusive, since twenty-seven such constructions are enumerated and summarised. Yet Wundt and Avenarius appear only as "Reaktionserscheinungen," the former being (very inadequately) dealt with in the chapter on "Der Aufschwung der Naturwissenschaften," the latter in that on Positivism. Paulsen appears somewhat questionably as a Neo-Kantian. Among the new constructions, the philosophies of Lotze and Eucken receive most attention. The account of Eucken, "Der bedeutendste systematische Philosoph der Gegenwart," extends to 15 pages, that of Lotze, covering 12 pages, is taken almost exclusively from the "Microcosmus," the early books of which are analysed at length, while the last is dismissed in a paragraph.

H. Barker.

La Psicologia Contemporanea. By Guido Villa. Torino: Fratelli Bocca, 1899. Pp. 660.

"The time is rapidly approaching"—Dr. Stout's prefatory words to the *Analytic Psychology* will be remembered—"when no one will think of writing a book on psychology in general, any more than of writing a book on mathematics in general." If this be so, if the youngest of the independent sciences, still struggling with a leading string or two, be in this respect nearly abreast with the oldest of the sciences, the time is specially appropriate for the appearance of Prof. Villa's review of what has been written on the more comprehensive lines. Political Economies "in general" are probably at the same stage. Research is leaving the apprehension of synthetic unity for awhile to grapple with the manifold piecemeal in monograph and *Beitraege*. And the present author's effort to give us "a historico-critical introduction to contemporary psychology" has in that other field the illustrious precedent of the *Guida* by his fellow-countryman, Dr. Cossa, now well-known in this country.

Prof. Villa, one of Italy's youngest thinkers, advanced in views and withal *simpatico*, was called last autumn, on the completion of the present work, from the post of teacher of psychology at the Lyceum of Lugano to the corresponding chair at the Lyceum of Leghorn. The

book is his first work of importance. In it his ostensible purpose is to set out, not so much a complete exposition of the methods and results of contemporary psychology as a statement of "the general principles on which it is based, as well as the ways by which these have evolved from philosophic doctrines and antecedent psychology". And he confines himself, of course, to work done in Germany, England, America and France, trusting, as to his own land, that he may help to stimulate the as yet very tender growth in her of psychological research. The compilation has occupied some years of labour, and has taken the following shape: A brief introduction on the present position of psychology. Seven very lengthy chapters on (i.) the historical development of psychology, (ii.) definition and scope of it, (iii.) body and mind, (iv.) the methods of psychology, (*a*) in research, (*b*) in exposition, (v.) psychical functions, (vi.) consciousness, (vii.) the laws of psychology; conclusion, including brief discussions on theories of "social and historical consciousness" and of the immortality of consciousness, and a general summary.

There was much to say; much also is here said. The diction is generally lucid and straightforward, nevertheless the author seems to prefer to more concise methods the rhetorical device of impressing by repetition. To take only one instance, there is scarcely a chapter in which the "intellectualistic" character of English psychology is not set forth and discussed. This plan of "rubbing it in" is not without its advantages where, as in this case—and in, alas! how many other cases of this class of research—the book is launched on the world without either index or page reference to the details of its contents. One cannot open the book at hazard or study any one chapter without practically sampling what the writer has to say. On the other hand a good deal of needless diffuseness and repetition might have been avoided to good purpose. And 660 pages is a deal to read. The more need then for more subdivision than is afforded by a few chapters of vast length, and for all the machinery possible by which an author may take his reader by the hand and aid him in the gentle art of selection. Even for the Italian reader, unless he be a scholar of leisure (is there now anywhere such a species?), the digestion of the work is not made as easy as it might have been. Both the investigator and the learner have their special reasons for requiring many sign-posts and mile-stones. How much more orphaned must the foreign student feel, who, with possibly only a smattering of Italian, has gladly hailed the appearance of Prof. Villa's book as supplying a great want unmet as yet, either wholly or in part, by the psychological literature of his own country? The work will, in course of time, if that want continues unsatisfied, find its way into translations, and richly deserves such a fate. Meanwhile, many a reader will have to wait whose acquaintance with Italian might, with the aids I have indicated, have proved adequate to his understanding the contents.

That the extent of the book's usefulness should be thus handicapped is the more to be regretted when the special benefit is considered which accrues to the English and the German student through a "historico-critical" comparison of the two chief traditions of constructive psychology as made by one whose country and language are as yet undominated by any such psychological tradition of its own. They learn to know their own tradition from the outside, and to estimate where it is strong or weak in its standpoint and evolution by holding up to it the lines worked out in other schools. And the criterion of efficiency in the compilation of such a comparative study must of course lie in the power shown by the compiler to lay hold of the vertebral features of each school of doctrine and trace their development up to the present day with justice and with sympathy.

On the whole the author has succeeded. The tone is one of appreciation and disinterestedness. Nor is this marred by his preponderant admiration for the great work of Wundt as marking the furthest advance in the psychology of to-day. His materials are rich and comprehensive and no branch of modern research is omitted. Nevertheless for all the trees one can see the wood. The specific character of German psychology stamped upon it by the tendencies of German philosophy is indicated in broad lines; the conditions and growth of the psycho-physical movement broadening into a thorough-going experimental development and the quest of the individual as a psycho-physical unity is fully gone into. The "intellectualism" shared by both German and English psychology —*i.e.*, psychologising by way of *Vorstellungen* with a corresponding relative neglect of the more intimately subjective activities,—but working in England by associationism, in German by the concept of syntheses, is shown as having been upset in Germany by the influence of Schopenhauerism, the "volontaristic" tendency paving the way to a truer conception of the essential unity of the psychical continuum. In England we are found to be still holding by our intellectualistic psychology, although the great analysis by Dr. Bain of emotion and will is duly appreciated. Full justice however is done to the great work accomplished by English psychologists of extricating their subject-matter from philosophy and of raising it by their experiential methods to the threshold of a science among the sciences. In our anxiety, however, to set out an analysis of mental phenomena as we find them, the author holds us too descriptive merely, too little explanatory. Is it perhaps the fact that he has not succeeded in obtaining a clear grasp of the real explanatory work done by English "intellectualism"? Berkeley stripped our philosophy of the independent reality of the external world *as knowable*. Hume stripped our philosophy of a subject entity as inferable. They left us instead a world of sensations and ideas to analyse and to classify, and the construction therefrom of an intelligible theory of how we come to interpret them as external world. It is this attempt, continuously handed on, to explain the external world *as known*—a task to which the doctrine of association is only ancillary—which is the chief output hitherto of British psychology in a progressive line of development from Hobbes, Locke and Berkeley, down to Bain, Sully and Croom Robertson. And herein may be found wealth enough, not only of descriptive analysis but of explanation as well. Prof. Villa doubtless knows all this far better than his present critic, but I do not find it clearly set out, nor justice done to the realisation of the importance of explanation as end in British psychology. Yet Berkeley's theory of vision and Brown's theory of muscular sense, as wrought up by English nineteenth century psychology into its theory of external perception, are alone sufficient to vindicate that school on a charge of mere descriptive analysing. But its modern representatives do not seek only to explain the externality of the not-self. They are turning from what Berkeley left us to the subjective world without subject left us by Hume. In the works of Drs. Ward and Sully we have the beginnings of an explanation in terms of psychic process of the growth of the concept of the self. Prof. Villa has gone at some length into the metaphysical hypotheses involved in the essential concepts of psychology, and has given interesting *aperçus* into such modern speculative developments as neo-materialism, neo-Thomism, neo-vitalism and the like. But what we chiefly seek, in a conspectus of contemporary psychology is a succinct account of how far the latter has gone in explaining, in terms of mental procedure genetically treated, "the crowd of facts concerning our mental life revealed by analysis of ordinary experience".

Of the methods and the gradual stages by which psychological research is making way towards explanatory doctrine the reader will find a comprehensive account and a quantity of useful bibliography. (A curious omission, by the way, in the historical chapter, is that of Spinoza's analysis of the emotions.) Full justice to the work cannot be done in this brief space. But it will prove itself a valuable aid to the student and scarcely less to the historians of psychology.

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